St Leitner L-3 (1/91-92) 1000 AV3 Dard AV3

He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Hargiun," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Hargiun was a great snake "like a big fish called Nang." Perhaps, Hargiun means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astor.

2.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Ka."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in bands of ten or twenty and track game which they bring down, one hard or one Ka, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and cracked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

* This is undoubtedly the *canis rutilans*, a species of wild dog, which hunts in packs after the wild goat, so commonly found in the high mountains round Gilgit. The snow-leopard also pursues it. Dardistan, especially Hunza, is the paradise of the flora, the wild sheep, including the *ovis poli*, and the red bear.

The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of the people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (somewhat like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Afghans, Kashmiris, and others. The beautifully knit stockings are also a Dard art, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the fossil-cross of the Hunza-Nagyrik denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white griffon vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 43 folio pages.

Ir Letters I-3 (1865-93) 1893? AV3 Dard AV3

There are no regular Bazárs even in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

Marriage.—Very lately there was a custom amongst them that the young man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By Maulvi Najíbuddín, a Theologian and Poet from Kolib.

Names of Manzils (Stations) from Kolab to the Punjab.

کولاب	(1) Kolib.
صیاد	(2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.
یی قلع	(3) Yeo-Qalá.
چاهیاب	(4) Chahyáb. Governed then (18 years ago) by Sultan Ambahar, son of Yusuf Ali Khán.
دهشت سبز	(5) Dashti-sabz. A halting-place.
رستاق	(6) Rostáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.
قزل دره	(7) Kizil Dara.
الی کاهان	(8) Ilkáshán. The Himalaya begins.
الی جلب	(9) Ábe Jalab. Here the river *Kokcha* † is crossed.
دهشت سفید	(10) Dashti-e-safed.
فیض آباد	(11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.
رباط	(11) Robát.
دهشت فراخ	(12) Dashti Farákh.
وردوج	(13) Wardúj. Contains a mine of sulphur.
(14) (15)	Names are forgotten.
زیباق	(16) Zibáq. Peopled by *Shí'as* (or rather Mulás).
ده گول	(17) Deh Gól. The frontier village of Badakhshán; only a kind of inn.

* Burnes, in his travels to Bukhárá, points out the locality of the province of Kolib in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najeeuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-wara-un-nahr (the country on that side of the river) (Transoxiana). Najeeuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یبغاق Yanghan (iron ores). It flows through the territory of Badakhshan, and joins the Amu.

of the former would be Shins and those of the latter would be Yenkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Ra." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pakhe*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *skandi*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

L*

THE FESTIVAL OF "SHINO BAZONO."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 *postea*.—Ed.]

Mr. Biddulph G-3 (1873-1878) 1880 Afghanistan NW
4: AVJ Dard AVJ Chitral

This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

Lt: Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan AUS-
4 AV3 Dard AV3
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and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Towti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. In Chitral, boots of soft leather are worn. The women wear wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

time dispossessed of it; this is built in the Dārd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dogrās; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars. 712

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanjī, whose elevation is given by the G. T. Survey, to be the nearer. 133

The climate of Gilgit is not unlike that of Baltistān, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungī, mān, and massar), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anāb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands. 132 241 231 286

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better. 135

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3

In Gilgit, as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shīnā, though only a small percentage of the population is Shīn. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

571 197 795 181 302

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder. Agriculture. 241

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth. Minerals. 135

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article. Commerce and trade. 286 439

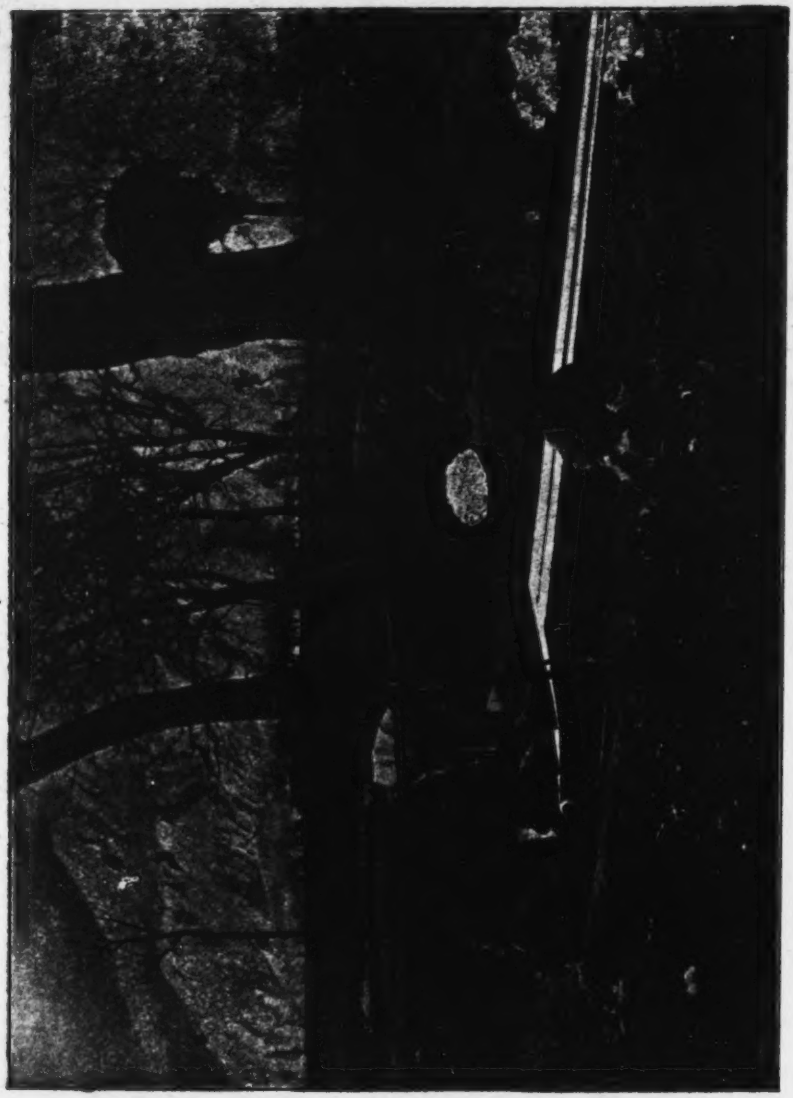
The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been Roads. 487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

and Murikho, the upper and lower *kho*, or valley, are districts of some importance. The former, a valley some fifty miles long and a mile wide, as a rule shut in by huge mountains, the latter, shorter and more open, is a continuation of the former. The whole district is most favoured, and abounds in fruit and flocks and herds. In Murikho there are some of the only manufactures of the country, robes woven from the wool of unborn lambs, and others in which the down of the wild duck is intermixed. The latter are more curious than useful, and give the wearer a most fluffy and half-fledged appearance. This sort of cloth is also made in the upper portion of Hunza. From here come the celebrated falcons still exported to India, and smaller hawks used in the sport of falconry.

The method of catching is simple; a bird, according to the Chitralis, must be full grown to be of any use, and caught when ranging for food. The trapper makes a little stone box in which he sits, a small hole being left in the roof on which a chicken tied by the leg moves about, the string being in the man's hand below. After the hawk or falcon has seized his victim, the string is gently pulled, and, thinking that it is merely the chicken moving in his struggles to escape, the bird grips the harder, and is pulled to the hole, when the man below seizes it by the legs, and its liberty is over. The Chitralis are wonderfully clever at breaking their birds—I have seen one flown captured not fully a week—and trust for taming them to keeping them awake. They keep the bird awake for about three nights, constantly talking to it, and, finally, when

4a Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
286



WEAVING AT GILGIT.

[facing p. 272]